Certaine

IRREFRAGABLE PROPOSITIONS

WORTHY OF

Serious Consideration.

By *J. H.*

B. of *Exon.*

LONDON,

Printed by *M.F.* for NATH: BUTTER.

MDCXXXIX.

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To My DREAD SOVERAIGN, The Kings Most Excellent Maiestie.

May it please your Matie,

Some, whose heart (amongst many thousands) bleeds with the sad thoughts of the most ill Divisions of our deare Fellow-Subiects; and inwardly pitties the mis-guidance of those poore well-meaning soules amongst them; whose credulity hath heedlesly betray'd them into a zealous errour; I have let fall

theſe few Propoſitions; which I have preſumed to ſet downe, not as in the way of a Challenger; for, moſt (if not all) of them are ſuch, as be not capable of Contradiction; but rather of a faithfull Remembrancer to my dear Brethren, of thoſe Points which they cannot but know, and yeeld: as well ſuppoſing, that nothing but meer want of conſideration can be guilty of this perillous diſtraction, in them, who profeſſe to love their King, and the Truth.

Now the good God of heaven open the eyes and hearts of us all, that we may both ſee, and be ſenſible of the invaluable bleſſing of our peace, and the happy freedome of his Goſpel, which we doe comfortably enjoy under Your MAIESTIES *ſweet and religious Government, to the wonder, and*

envie

envie of all other Nations; and compoſe the hearts of all your Native Subjects to meet Your MAIESTIES *moſt gracious indulgence, with all humble thankefulneſſe.*

And the ſame God forbid that any of us ſhould be weary of our happineſs: and be drawne to doe any act that may (before all the world) poure ſhame upon our holy profeſſion; whoſe chiefe glory it hath alwayes hitherto beene to render us ſtill loyall *and* obedient, *and in this very regard, to triumph over the falſe religion of our oppoſites. Such ſhall be ever the prayers of*

Your Maties moſt humble,
and faithfull Subject,
and ancienteſt Chaplain,

JOS: EXON.

[illegible] of all other Nations; and con-
[illegible] of all your Sur-
Subjects to meet Your MAIESTIES
[illegible] indulgence, with all
[illegible] of duty.

[illegible] the Lame (God forbid that any
[illegible] should be weary of our happines:
[illegible] dare to doe any thing that may
(before all the world) power Heaven
[illegible] upon us; which shall
[illegible] it hath always bin here to become to
[illegible] our most loyall and obedient,
and in this very regard, to triumph
over the false religion of our opposites.
Such shall be ever the prayers of

Your Ma. most humble
and faithfull Subiects,
and professed Chaplains.

Iosi: Exon.

Seaven irrefragable Propoſitions concerning Oaths and Covenants.

1.

NO man may ſweare, or induce another man to *ſwear unlawfully*.

2.

IT is no *lawfull Oath* that is not attended with *Truth*, *Juſtice*, and *Judgement*, *Jer.* 4. 2. the *firſt* vvhereof requires that the thing ſvvorn be true: the *ſecond*, that it be juſt: the *third*, that it bé not undue, and un-

meet to be ſvvorn and undertaken.

3.

A *Promiſſory* Oath vvhich is to the certaine *prejudice* of another mans *right*, cannot be attended vvith *Juſtice*.

4.

NO *prejudice* of another mans right can be ſo dangerous and ſinfull, as that prejudice vvhich is done to the right of publique and *Soveraign Authority*.

5.

THe right of *Soveraign Authority* is highly prejudiced, vvhen *private* ſubjects *incroach* upon it; and ſhall, upon ſuſpicion of the diſa-

vovved intentions, or actions of their *Princes*, combine, and binde themſelves to enact, eſtabliſh, or alter any matters concerning *Religion*, vvithout (and therefore much more if againſt) the authority of their *Lawfull Soveraign*.

6.

A Man is bound in *Conſcience* to reverſe and diſclaime that vvhich he vvas induced *unlawfully* to ingage himſelfe by Oath to *performe*.

7.

NO *oath* is, or can be of *force*, that is made againſt a *lawfull* oath *formerly taken*; ſo as he that hath ſvvorne *Allegeance* to his *Soveraign*,

and thereby bound himſelfe to maintain the right, povver, and authority of his ſaid Soveraign, cannot by any *ſecond oath*, be tyed to doe ought that may tend to the infringement thereof: and if he have ſo tyed himſelfe, the *Obligation* is, *ipſo facto*, void and fruſtrate.

COROLLARIE.

IF therefore any *ſworne Subject* ſhall by pretences and perſvvaſions, be dravvne to binde himſelfe by Oath or Covenant, to determine, eſtabliſh, or alter any act concerning *matter* of *Religion*, vvithout, or againſt the allowance of *Soveraign Authority*, the *act* is unlavvfull and unjuſt, and the *party* ſo ingaged is bound in conſcience to reverſe and renounce his ſaid act: Othervviſe (beſides the horrible ſcandall vvhich hee ſhall dravv upon *Religion*) he doth manifeſtly incur the ſinne of the breach of the third and fift Commandements.

Two, as undoubted Propositions, concerning Church-government.

1.

NO man living, no History can shevv any vvel-allovved and *setled nationall Church* in the vvhole Christian World, that hath beene governed othervvise then by *Bishops*, in a meet & moderate imparity, ever since the times of Christ and his Apostles, untill this present Age.

2.

NO man living, no record of History can shevv any *Lay-Presbyter* that ever vvas in the *whole Christian Church*, untill this present Age.

COROLLARIE.

IF men would as eaſily *learne* as *Chriſtian wiſdome* can *teach* them, to diſtinguiſh betwixt *callings* and *perſons*, betwixt the *ſubſtance* of callings, and the *not-neceſſary appendances* of them, betwixt the *rules* of *Government*, and the *errors* of *Execution*, theſe ill-raiſed *quarrels* vvould dye alone.

Da pacem Domine,
Amen.

J. E.